

# JUSTIFICATION

OF THE

Righteous Judgement of God on

## NATHANIEL SMITH.

Who was a Shoo-Maker, who being ashamed of his own Trade, stiles himself in his Book, Student in Physick, whole lying Mouth God hath set a stop to.

As Also

### A Witness against *Elizabeth Atkinson*, who

is one in the same Spirit with the said *Nathaniel Smith*, this being a testimony for that living Truth, in which Gods Righteousness and Salvation is received and enjoyed, notwithstanding those that Apostatize and draw back *Judas* like who first betray the life in themselves and then seek to destroy it in others by blaspheming the Name of God and his Tabernacle and them that dwell in Heaven, for they went out from us, and truly were never of us: but woe unto them for they have gone in the way of *Cain* and ran greedily after the Error of *Balaam* for reward, and perished in the gain-saying of *Core* twice dead and pluckt up by the Roots, for the Angels which kept not their first estate but left their own habitation, he hath reserved in everlasting Chains under darkness unto the Judgement of the great day.

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Given forth by one that loves the Truth, *John Bolton*,

*The tip of truth shall be established for ever, but a lying Tongue is but for a moment, Proverbs 12. 19.*

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Printed in the Year, 1669.

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A Justification of the Righteous Judgment of God on *Nathaniel Smith, &c.*

**F**riend who ever thou art that shall come to read this little Testimony for the Lord and his pure truth, and way of life, know this it hath been on my heart for some time, being now aged, yet such a one as is the singleness of my hearts desire, while yet in the mortal body, to be found in the way and path of Holiness for this I have wayed and considered within my self the way of the Lord is a pure and undefiled way, its written of it, *it shall be called a way of Holiness and the unclean cannot walk therein*; The occasion of bringing this forth at this time, is because of those several things that have come forth of late in Print against those People called *Quakers*, which yet notwithstanding whatsoever is said and written against them I do judge and believe in my heart, their way which is Christ the way of God the Father will stand and abide for ever, and the Lord God will exalt for ever, and having this belief of it, and knowing that is every where spoken against it was called for to leave my Testimony for that way although despised by them that know it not, yet my soul prizeth it for ever because its holy, and those that have written against it, certainly have spoken evil of that which they understand not and because that they do not know it, therefore call evil good, and good evil, *sower sweet, and sweet bitter*, and so the woe is upon them and the night hath overtaken them in which they stumble against the stumbling stone, for doth it not appear that his vizage to them is more marred then any man, do they not cast the errors which are so indeed upon the *Quakers*, because they would have men to believe they are such that hold such errors, when indeed no people on the earth are clearer in their understanding against them, I shall leave one instance for the clearing thereof, do not those that write against the *Quakers* cast the Doctrine of the *Seviciants* on them, as to deny the Godhead of Christ, and also of the holy Spirit, as if the

*Quakers* hold so when it is the very foundation and strength of our confidence and belief, according to the Scripture testimony that *Jesus Christ is God and also the holy Spirit to be God and yet but one God*: but all the labour in this kind is in vain for we very well know *no man knoweth the things of God but the Spirit of God*, and blessed for ever be the Lord. Now we have received not the Spirit of the world but the Spirit which is of God that we might know the things that are freely given us of God, and therefore it may be seen through all those several books which the *Quakers* have written whether or not that ever it could justly to be cast upon us the Doctrine of the *Spiritians* which would destroy the hope of the soul of those that have given up their names to Christ to follow him in the way of Regeneration - for is with me in short to leave my testimony for the truth as it is in Christ who is my hope and blessed be the name of God it reacheth within the veil and there is a casting Anchor in that which never alters nor changeth but abideth the same for ever. That which I speak is to my dear ancient acquaintance and those whom I have been exercised with in matters of Religion heretofore which yet my heart truly loves and desires their good, as also that my dear Country men in this the day of the visitation of the everlasting love of God that the things that belong to their everlasting peace might not be hid from their eyes: for if so the house is left desolate which is the earnest desire of my heart it may never be: but the living God will certainly lift up and exalt his pure holy name in the world; and blessed for ever are all those that kiss the Son lest he be angry and they perish from the way, when his wrath is kindled but a little blessed are all they that put their trust in him; I have lived in and about the City of London more then fifty years even from my youth: and because of my troubles sufferings and tryals that hath come upon me in my age I have been more then ordinarily made known in this City, and although in my younger years youthful desires and actions answerable thereunto did attend me, yet for the space of near forty years God in the Riches of his mercy hath so extended his love to me that he hath been always drawing me nearer and nearer to himself out of the ways and worships of the world to worship him the heavenly Father, who is God blessed for ever Alon in Spirit and in truth: of which there might be some considerable account be given and God hath through all supported me with strength in my soul's living faith (as doth to our hearts) in the love of God - soul



Soul to hope and believe that he would never leave me nor forsake me, but would bring me to the knowledge of himself and of his Son Jesus Christ whom to know is Eternal Life: To know God in Christ by his own living blessed power.

Reconciling and bringing over the Stubborn heart of Man to be willing to accept of his Grace, and in this the Lord hath made me a true witness for himself, that the peace which is spoken of in the Scripture and made known to all that follow on to know the Lord which passeth the understanding of all Men in the whole World until they came to deny themselves and take up the daily cross to their own wiles and ways and follow Christ in the Regeneration, who is come and his Fan is in his hand and his work is to that Soul which forever doth receive him, to give him power to become a Son of God and be that is born of God (as we, for his extremity in him). So this is the work of Jesus Christ, to purge, to cleanse, to purifie, he is so far ever as a purifier of silver that he may present to his Heavenly Father without spot, he is he that was in all things save sin: sin only excepted. And he came to bring out of sin and to make the members in point of holiness answerable here-o, for what saith the Scripture *as ye truly as your heavenly Father is holy*, so it is sound and good Doctrine for ever that cannot be shaken, that if thou receive Christ the gift of the Father and if thou by the operation of the blessed Spirit of Christ art born again and made a living member whereby thou receivest nourishment and ability from Christ whereby thou growest up in the Heavenly pure Nature in which thou hast communion and fellowship with Christ and with the Father, for *John testified their fellowship was so* therefore it is in my heart for ever, that all Men would come to the foundation the Rock of Ages and being built thereon when the storm come and the winds blow the house falls not because built on the Rock.

Why then do not the Professors of all sorts let these two twins go together, for woe be to them that go about to separate them I mean sanctification and justification for whoever do they go about to make void the righteousness of God, for Christ the righteousness of God, brings into the Soul of them that believe and obey him everlasting righteousness and purgeth out all uncleanness for if there be a touching with the uncleanness of flesh or Spirit thou whoever thou art dost grieve

grieve and quench the Holy Spirit of the true Lord Jesus Christ and this is the will of God for ever even the sanctification for it is said in the Scripture by one that offering he perfilled for ever them that are sanctified for what perfection is there in that Man or Woman that doth not know Christ of God made unto them wisdom and righteousness in sanctification and redemption and what is it that any in this age, would go about to jesse out or make void the glorious things that came by Christ Jesus for the upright the Virgin Soul that is in communion with Christ these receive Christ as well for Sanctification as for justification, well knowing that these two go hand in hand and cannot be separated Therefore whom God joynd together let no man put asunder, for this is a safe state I can safely confide and repose my Soul therein for ever the same Spirit of Jesus Christ that is holy and cleanseth me in particular by that Spirit and not another is the living God, sealed to be my God and this Spirit bears witness with mine that I am his & no other Spirit I will receive testimony from of my justification but that holy Spirit of the true Lord Jesus Christ that in the Soul testifies against all sin and false righteousness and to them that truly believe in Christ and follow him who is the captain of Salvation, there is a testimony in my Soul for him he leads out of sin and self righteousness and brings into purity, and cleanness of heart and to be acquainted with the righteousness of God which is everlasting and never fades away mark this is a safe habitation let my soul dwell therein for ever.

If thou wilt repose thy soul on Christ for everlasting blessedness and salvation without sanctification, mark this is my hope for ever to trust and believe in God by Jesus Christ in the way of sanctification to obtain the Crown of immortal glory, for it is the pure in heart that shall see God, not the impure for God is everlastingly pure and holy so it will stand unmoveable let him that names the name of God depart from iniquity: then it is not onely what I believe but whether or no I came to know and witness a new Creation created in Christ Jesus unto good works that we might live in them are not all that came to be truly converted and brought to the living God by Christ Jesus who is the way to the father and all other ways are excluded by Christ to lead to God who said I am the way to the father no man comes to the father but by me, so then is not Christ the anointed of God, who is to be for salvation to the ends of the earth, and so a new any living way for

for man and women to walk in, all that come to know Christ the way that God hath ordained in which eternall peace with God is obtained for no other way what ever men speak leads to immortal blessedness with God but by Christ the holy way and he changeeth not there is no variation no shadow of turning in him if ever thou had any experience in time past of the work of Christ in thy own soul, I refer to thy own knowledge if that work from first to last so far as it was the work of Christ in thy soul, was it not did it not tend to holiness and purity in the inward parts, and at that time was not thy soul sick of sin and was not bowed down because of the bondage in which the cruel enemy, the sore oppressor held thee in Captivity and didst thou not cry out in that day when shall it once be that the liberty and the freedom of the sons of the living God shall be known now these things are spoken for thy sake who ere thou art that by the subtilty of the enemy mayest be drawn from Christ the way as a way to walk in and yet retain Christ in thy understanding as for eternal salvation and grow stronger in opinion and Judgement as in that state how do men and women contest for their judgement and practice also and contend for it with all violence even to the hatred of their brethren and yet in that state nothing attained but an obstinate minde and will in which perverseness is, and cry out error and blasphemy by them that consent not to or with them, so this is the sum of the matter in this case, as to thee that hath in former time had the knowledge of some degree or good measure of the work of Christ in thy soul as was said before to the loathing even of the detestation of the unclean ways of the world, and at that time was there not a travel in thee and didst thou not groan for deliverance and that a birth might be born in which communion and fellowship with God might be known and maintained for Christ said so unless you be born again, ye shall never see the Kingdom of God much less enjoy it, therefore I say to thee whoever thou art, come to that primitive work again, and begin where Christ began, or where rather as the matter now stands, Christ left of his work & thou tookest the matter or work into thy own hand, for I prefer the work of Christ before that which men hold in the opinion or judgement, for if I consent to that which is good I do well, as the Scripture saith, *then believest there is one God thou dost well, the devils believe and tremble.*

newly, for it is possible that one may believe many precious and glorious truths of God and hold them in his judgement, and yet may for all this perish unless born again it hath comforted my soul many a time in the abounding of this everlasting love of the living God to me, that it pleased him to reach unto my Soul by his own living spirit and power whereby I came to know life from him and by the operation thereof to live into him and from my settled hope and confidence in God by Christ, who is amitie salvation and consolation beyond the utterance of all the words and shall never be removed to that Soul who alone can trust in and cleave to Christ Jesus in all states and conditions and Christ is the power of God which is abundantly able to support and to carry through all straights and Tryals whatsoever any who have given up their Names to the Lord to follow Christ the pure eternal Light in which the life is and so every one that receiveth Christ *the true light that lighteth every man that cometh into the world*, these receive the living power of the living God whereby they are enabled to stand in the way of Truth and to withstand the enemy of the soul in all his temptations wherein and whereby he seeks to destroy and to devour and whoever have received Christ the light have received the covenant of God and so they that are in him that is true for the ancient Saints were so as John said these are in covenant with the living God and God in Christ hath undertaken for them for God is in Christ as is said before reconciling the World to himself and so in this is the comfort of all those that do not only talk of Christ being their Saviour and Redeemer, but come to know Christ revealed in them the hope of glory for I have not a hope in my soul beyond this in this world to know the power of God revealed and made manifest within me to destroy the works of the evil one and to lead him into captivity that hath kept me in captivity heretofore, and to break the bonds and unloose the cords wherewith every one in particular was tyed, and bound we were all of us bondslaves in our first estate talk what ever we will of our belief until Christ who for ever is Gods ordinance that hath given him a Name above every Name that at the Name of Jesus every knee should bow, especially they that receive from him deliverance from the thraldom in which they were heretofore, no other name, no other power, but the power of the Son of God to deliver and so bring forth of the pit, in which there is no water into the green

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green pastures where life is enjoyed: for in old Adam we were all dead as to God, but in the renewed State, that is, they that are in him, to wit, in Christ: all made alive; for in him is life, and they that have the Sin have life; and they that have not the Sin have not life: and in this one thing is all Religions in the whole distinguished.

The testimony that is given (at this day) by the witnesses of the Lord is, That Christ Jesus the Lord from heaven is come, that he came to take the Lubrication, and to rule and reign in the hearts of man and woman, and to govern there by his blessed and holy Spirit, in which the Power, Union and Fellowship is known and witnessed with Jesus Christ the head. No member of Christ whoever thou art, unless thou partakest of this precious Unction: for it runs down to the skirts of the Garment not barren but all fruitful by the living pure operation thereof, and bound up in the bundle of life, and these are Gods Jewels, for they are taken out of the spirit of the world, and by the holy Spirit of the Lord Jesus are adorned and beautified, and so made comely through his comeliness that he puts upon them, and so in the sight of the Lord are continually waiting upon the Bridegroom of the soul, for they long and desire to be ever with him in whose presence is fulness of joy, and at whose right hand are pleasures for evermore. Yet how are all professions of Religion at work in Printing and Preaching to withstand the Kingdom of Christ within man? for the testimony that is given unto me is, that whosoever will have Christ for salvation, must receive his blessed Spirit to lead and guide unto all truth, For he that hath not the spirit of Christ, he is none of his. Certainly men are willing to receive all the benefit that is by that one Offering as to eternal salvation, and the blotting out of sin and iniquity: but to have Christ so near them as Paul preached him, even in the heart, where by every high thought and proud imagination might be brought down, this they can in no wise bear; they are willing to be called by his name, but they will still wear their own Cloaks, keep their own Righteousness on them, and speak of the Righteousness of Christ, but are not willing to put it on, which is to them that receive Christ and

his Righteousness a compleat garment of salvation, and also are in agreement to eat their own bread: but who come not to eat the flesh and drink the blood of Christ they have no life in them: Is it not the work of Sin to reckon up all the benefits that come by Christ, and set them in order in Printing and Preaching, and say the *Quakers* deny the merit of that one offering, and by the means thereof make one Scripture to stand in opposition to another, and yet the Scripture cannot be broken: and certainly every true believer in Christ cannot be satisfied by what Christ hath done and suffered for him onely, unless Christ be received into the heart to rule and reign by his Spirit and Power, that so the power of darkness and the wicked one may be cast out forever: which if so, then thine is the kingdom, thine is the glory, every one lay down their Crowns at the foot of the Lamb; but mark what is already spoken in the Scripture will be fulfilled on those his enemies: whatever they speak that will not that Christ shall rule and govern, and dwell in them, whereby they may be sanctified and made holy, for all those that do not only talk of his second coming, and seem to wait for it, but those that by the good hand of the Lord can witness Christ is come the second time without sin to salvation. The upright in heart, that cannot be content in the possession and enjoyment of any worldly thing whatsoever, unless the pure presence of the living God, who is life it self, be enjoyed in the visitation of love and life from God; for it was so said in time past, and blessed forever be the name of the Lord: it is witnessed in our age, *In thy presence, O Lord, is fulness of joy, and at thy right hand are pleasures for evermore*: and therefore the Virgins that follow the Lamb, the light where ever he goes they cannot be content to part off all the blessedness that is to be enjoyed to after this life, onely for they that come to know the blessed pure holy fountain in whom all blessedness is, these cannot live without God in Christ, revealing himself to them who gives pure clear satisfaction to the thirsting and hungry soul, and so my testimony for the Lord my righteousness, the *Immanuel* is come to the soul, and hath blotted out sin and transgression, and the hand-writing of Ordinances that was against us while Christ



was talked of, and called Saviour, but not received nor known to be a leader and guide into all truth: Oh that the sons of men did but once come to be joyned to that Spirit that ever is, and ever will be against all manner of evil and sin, and joyn their consent to be led and guided by it, mark it leads to the everlasting blessed God, who is of purer eyes than to behold iniquity for who ever will enjoy Gods blessed pure Presence, must, by Christ, who is the power of God, come out of the body of sin and death, and know freedom therefrom by the Spirit of life in Christ Jesus; and I have not any difference at all in my own understanding with those that speak of the unvaluable benefits that are by the laying down of the life of Christ, *and the offering up of himself once for all, and by that one offering, a perfecting forever, them that are sanctified.* Whatsoever the Scripture in this sence in the fullest consideration declares is owned: but here forever we stand unmoved that we never come to know and to enjoy that Peace which passeth understanding, even the understanding of all men in the world, until we come to know the pure power and life of Christ made manifest in us, by which was Justification sealed to the soul, for by the Spirit and power of Jesus Christ are we renewed, and whoever is truly renewed and made alive by Christ and brought from under the power of Satan and is under the governing power of the Son of God in his soul; that man or woman, whoever they are, they abiding in Christ the living Vine and receiving sap and nourishment from him whereby they bring forth fruit to the heavenly Father; these are made one with Christ, and so need not doubt of all the benefits that came by Christ, for they are made one with him in whom are all the treasures of wisdom and knowledge: Are not the members made one with the head? Is not Christ Jesus the anointed of God, for that work to redeem man out of the lost and fallen estate, from under the power of the enemy of the soul, into the glorious liberty of the Sons of God? Is not he the head of the spiritual body, which he undertakes to present to his heavenly Father without spot or wrinkle? Or any such thing which I do believe, is not only by that meritorious work which was wrought in his own person, and the application thereof to ones self, but also toge-

ther therewith he, to wit, Christ, undertakes for his Church,  
 yea for every member thereof, to wash, to cleanse and purifie;  
 for his work is so to all them that receive him this messenger of  
 the Covenant; when he comes to his Temple, he *sits as a Refiner*  
 and *Purifier of Silver*, and he is *as Father's soap*, until all the dross be  
 taken out; and all the spots that sin hath made be taken away,  
 and Christ the Lord become all, and in all in the soul, and works  
 there all their works in them, and for them, as the ancient Saints  
 were made witnesses of in the dayes past, and as they that in this  
 age, who are brought out of the death into the new life, and the  
 heavenly Image restored, and Christ to dwell in them by his Spi-  
 rit, and he to become a leader and a guide to them; then they,  
 as in the dayes past, come not onely to speak thereof, but those  
 have the witness in themselves, Christ works in them of his own  
 good will and pleasure, and to these it is the heavenly Fathers  
 pleasure to give the kingdom of Glory to, in which everlasting  
 blessedness is with God for ever, and this is the rest that remains,  
 that every true believer in Christ, doth in some degree enter in-  
 to even in this life, while they rest from their own labours: Oh  
 all ye pettish, self-willed Professors, that have had great kind-  
 ness from God; that hath reacht to your souls in time past, where-  
 by in those pretious visitations you have said you have been mar-  
 ried to Christ: I mean joynd to him; and he that is joynd to the  
 Lord is one Spirit. Then doth it admit in such a marriage to have  
 the Spirit of Christ removed and taken away? No, God hath pro-  
 mised, and it is fulfilled to many, blessed be the name of the Lord  
 for ever, that the Teacher, to wit, his blessed Spirit, shall be  
 no more removed into a corner: how is it then that the Husband  
 is gone from home? is not the soul then in dissolution and in  
 Widowhood, if not in divorcement and put away, because of  
 joying to some other Lover; for Christ said then, and it is so now,  
 that he that cannot forsake all for him and the Gospel, is not  
 worthy of him: So see and try in the light of the Lord, what hath  
 bred or made a seperation between thee and that living foun-  
 tain of life, that in days past (which then were pretious) and began  
 to open and reveal himself to thee. Oh return to the Grace of  
 God

God in which the salvation is, which through the rich mercy of the Lord is become our Teacher, and we have learn'd this Lesson of him, he have instructed the soul in it, (therefore let him be magnified for ever) to deny ungodliness and worldly lust, and hath brought to the true sobriety, yea, to give up all for him who is become to the Virgin Soul (who hath followed the Lamb whither ever he goes) the chiefest of ten thousand, and we bear witness for the Lord Christ, that because of his purity do the Virgin love him, and here we are established, yea we are for ever fixt, let the World and all the Professors therein say and write whatever they will against us, we are come to Jesus Christ who is the Lord of life, he hath gotten a name above every name in our souls, and it is written there for ever, let it cost whatever it will, we do, we shall bow and stoop and confess to him all our days, for glorious things are not onely spoken, but also known of thee O thou King of Saints ; I mean, I speak of the spiritual King, whose Kingdom is not of this world, who takes delight to rule and govern in the hearts of his people, and is there as a Prophet to instruct them forever, and those that are his seale in the covenant of life, these all of them wait for and rejoyce to hear the voice of the true Shepherd whose the Sheep are, and these cannot follow a stranger ; blessed for ever are all those that come to believe in and receive and know Christ Jesus, so as that he is their all for ever ; Oh that it were so that the soul, the heart, and mind of men and women were so joynd to God by Christ, that they might never be removed from him more, my heart breaths to to the Lord for it : Is Christ come to thee ? salvation is come then ; blessedness is come then ; remission is come then ; redemption is come then ; in short, all good is come, all that the soul can desire is come and wrapt up in this, in him that was the first, and to those that are married to Christ, he is the last, for in a holy scorn these have denied all other Lovers for him, mark then thou are not given to change, it's a true word, and will stand for ever ; thou art fixt a living member of a living pure Head, he saw no corruption, and as we are in him, we are brought out of corruption, for we are joynd to Christ in that one spirit that

that leads out of sin, and leads in the way and path of holiness for ever, and here thou comest to be settled, even to be built on that rock, that when the storms come, and the winds blow, yet thy house falls not, because built on the rock, or in the rock that carries thee; thou then knowest him that gently leadeth them that are with young; Oh my soul praise his holy name for ever, because he is come that is the chiefest of ten thousand; he is the mighty power of God that onely and alone can deliver the oppressed captivated soul from the bondage and thralldom of sin and iniquity; there is a true desire in my soul that none would sit down in a profession of him without the injoyment of his life, for the wo will certainly come then: thou that art at ease without the life of the Son of God: *Mark* it is a word of truth to thee, then the wee from God is yet on thee, because thou art covered with a covering, but not with the Spirit of the Lord, for there is no peace, saith my God, to the wicked, it's a day of everlasting Love from the God of Heaven that men might be brought into communion and fellowship with him that leads out of sin, and destroys the works of the Devil; the one holy spirit of truth to be baptized into it; and to be fill'd with it, and to know the water, as Christ said to the woman of *Samaritah*, the living water that is in the true Believer, which is the gift of Christ, which springs up to everlasting life; then translated from the power of Satan to the power of him that lives for ever: Oh the bright Morning-star that signifies and leads to the everlasting morning, the day of God, in which whoever walks, they stumble not, because they have the true light to guide them, the unchangeable one that inclines the upright heart (that is willing to sell all for the truth) by the drawing power of it self to follow the Lord Jesus Christ *who is the Saviour of all men, especially them that believe in the true light*; that they may come to witness, born from above, not of corruptible seed, but incorruptible by the Word of God, which liveth and abideth for ever, and by it is the true believer staid and upheld in all trials and temptations whatsoever, but yet there is more in my heart to my froward Country-men, who have written against the true light, yet I can pray for them that they may be forgiven, because they have done it ignorantly.

And

And so having given thee a short account of what is my case, or on what my hope is fixt as for eternal salvation and supportment to live to God, the occasion thereof is this; at this time, having met with a Book which calls it self the *Quakers Spiritual Court proclaimed*; and as the Authour thereof saith, being an exact narrativa of two several Trials had before that new High-Court of Justice, I shall not undertake in what I have to say in this matter to answer all the matter that is contained therein neither is there a desire in me so to do; but yet it concerns me as a lover of truth and one that desires the prosperity thereof, to give a just accompt of some material passages in it; for as the Authour saith in the 7th page of his Book, I was that day judge; now I being a long dweller in and about *London*, and known to many of the Inhabitants thereof, I do not know that I have given any just occasion to the neighbourhood amongst whom I have lived, or those of the City with whom I have conversed, that I am one that am given to speak lies, but rather have rejoiced in the truth, notwithstanding thereby I come to suffer for it: I did in that City, for many years, carry on, by the blessing of God, a considerable Trade, and employed many people at work, to the comfort of those Families so employed at that time, and in all that time of my so trading I am not now in the time of my trouble and retirement, accused to be an oppressor of any of those persons so employed by me: for as the Lord in that day dealt as to my desires bountifully with me, so also did he in that day enlarge my heart into a frame of bountifulness to others; and in all the several parts or branches of trade that I then did drive, I know not to this day that ever I did bring down the price of those commodities so wrought for me, but always kept up the price of things so wrought, notwithstanding I might have advantaged my self if otherwise I would have done, and I do believe there are several in and about *London* that are witnesses thereof; and in all the time of my trade and life did I never commence suit of Law against any person whatsoever, nor ever after I was made free of the City, through the time of the late Civil War ever took an Oath, neither could I take an oath for the asserting my

my sufferings when due at time, although I suffered in the case, having in this occasion as now is, since my troubles have been great in the later part of my life to the weakning of me in those things that concern the outward man; yet I can say, blessed be the Name of the Lord, my comfort stands not in outward things, but in God the giver of them; and at this time it did appear to me to be necessary to insert what I have already written in this kind for the sake of those who less know me, and to whose hand that Book which I have before spoken of may come, and also this small account which is here given, for this end onely, that I may be understood and believed to speak the truth in the matter whereof I speak, for I shall do it in plainness and clearness so far as I am able, and I am not now a stranger to the *Quakers* (as he calls them) neither to their principles, but have diligently sought out to know the Mind, Will and Counsel of God, which I do believe is made known amongst those people that go under that name that are scorn'd and reproach'd in this world, and that they notwithstanding seek the good of all men, and not the hurt of any, and when I came first amongst this people, I did not come amongst them for any by end or respect whatsoever, nor to watch for evil, or to espy out failings amongst them, that I might manifest it to the nation in the worst of my condition, I was never of that mind, I never was, nor ever shall be a trapper, but have been and I hope shall so continue a plain hearted man, for I had rather have to do with one that is open and plain-hearted, though less in knowledge than another who abounds in knowledg, and yet hath still a reserve to and in himself, and his mind is kept to himself, and he is hidden there, and such are counted close and deep men; but my end in then coming amongst them was, that I might know more of the living God than I did before, and let my soul praise the Lord for ever: I do not repent but rejoyce in my soul for ever that amongst this people I have found the precious Pearl, and I have been willing to sell all for it; for he that is not willing to part with all for Christ, the Pearl of price, he is not worthy of him; let no man think I speak too high in speaking that word, for it will stand in the truth; it is not the pure living



giving unchangeable Power of the living God made known to the  
 souls to work down, and to overcome, and cast forth the  
 power of Satan out for ever and ever: *And is not Christ the power  
 of God?* and is not this the precious Pearl? I speak to you that  
 have been weary and heavy laden, for all such in Christ there is  
 rest for the souls: And so I shall proceed to mention some passa-  
 ges in his Book, and speak some things in way of answer there-  
 unto, and I shall begin where he begins: He in the beginning  
 of his Book tells that it is an exact Narrative of two several Try-  
 als had before that new High Court of Justice, and so on as is  
 there express, and so I shall as before, deal and speak in plain-  
 ness, as things were at that time, and shall not meddle with  
 things which I know not: I do confess we have met several  
 times several Friends at that place, and others as occasion hath  
 required, for the exaltation of the Name of the Lord; and that  
 while we speak of his Name, to watch that no iniquity be found  
 amongst us, for its that man, or that body of men that Christ will  
 present to his Father without spot, for its my belief, that Christ  
 doth not only hide and cover the sin of people; and so present  
 to God in this sense without spot, but look further, that Christ who  
 is the Messenger of the Covenant as the Prophet Malachi saith *Chap  
 3. v. 1.* speaking to the Jews, *And the Lord whom ye seek shall sud-  
 denly come to his Temple.* If asked what is this Lord? The Mes-  
 senger of the Covenant, and the Jews did appear to delight in  
 him although not yet come, why so, because they did not un-  
 derstand what would be his work when he came; But what saith  
 the Prophet? He puts the bar to it; *But who may abide the day of  
 his coming; and who shall stand when he appears?* Why what's the  
 matter, the Prophet tells you, what ever you apprehend of this  
 Messenger before he is come, and appear to delight in him; you'll  
 hardly abide it when he is come so near as to make you his Tem-  
 ple, that is; to dwell in them; and among them, as is said in  
*2 Cor. 6. 16.* *Come out from among them, and be ye separate, saith the  
 Lord; and touch not the unclean thing; and I will receive you: But  
 make that man or woman that receives Christ for a Wary and sob-  
 er Lord and Commander, to dwell in them; leave all their be-  
 loved*

loved him and lusts behind them: yes verily, Christ whom I have  
 received, the Messenger of the Covenant, which I testifie of, as he  
 appears in the heart of any, or every man, it is to destroy the  
 works of the Devil, and cast out that strong man, and to spoil  
 his goods; then a stranger, then he that was a Lier from the  
 beginning is come, who is that? He that is truth, Christ, said  
 of himself, *Then 14. 6. I am the way, the truth and the life, no man  
 cometh to the Father but by me.* So if thou cannot receive Ch rist  
 for thy way to come to God by him, and to have Christ who is  
 truth to dwell in thy heart, and to have him who was a lyer from  
 the beginning cast out, how sayest thou thou hast received Christ  
 Jesus the annointed of God for salvation? Is death past away, and  
 is life come? Know ye not that he that hath the Son hath life? Is  
 light come into thy soul from Christ, truly then it is a pleasant  
 thing for thine eyes to behold the lights, and the wise man's eye is  
 in his head: But to return to that of *Malachy*, and tell you a little  
 what this Messenger of the Covenant will do when he is come to  
 his Temple, its just in my heart he will cleanse it: Did he not  
 make a shew of this openly when he cast out the Buyers and Sel-  
 lers out of the Temple at *Jerusalem*? and yet Christ saith to the  
 woman of *Samaritan*, the hour cometh, and now is, when the  
 true worshippers worship the Father in spirit and in truth, and  
 the Father seeketh such to worship him: Why then do my way-  
 ward Countrymen call them false worshippers that bow before  
 the living God as he appears in the soul, & in the inner part against  
 the evil thereof? Do you delight in the Messenger of the Cove-  
 nant although not come to his Temple? I believe some of you  
 do, for the Jews did so, and yet you know what that froward  
 people did to Christ when he was come: Know what *Job*'s Te-  
 stimony was of Christ, his Fan was in his hand, and he would  
 throughly purge his Floor: Take these two or three Witnesses  
 for the true Lord Jesus Christ: *Malachy* the Messenger of the  
 Covenant, when he comes to his Temple he is like a Refiners Fire,  
 and Fullers Soap, then the spots must be taken out: What then,  
 cleanse your selves from all filchiness of Flesh and Spirit: what  
 from all? Surely then, if I do but speak such words as these, my  
 kindred

kindred according to the flesh will be angry with me; why so, will they deny Scripture, for it adds *and perfecting holiness in the fear of the Lord*; what then? *and keep your selves unspotted of the world*: The spots that were before the Messenger of the Covenant came to his Temple must be wash away: Truly, my dear Friends and Countrymen, there is great need of coming to the Fountain, and to know where to wash for sin and uncleanness, I mean within, and then I am certain it will be without; and know this Messenger to be as a Refiners Fire, to purge out all the dross that the Enemy brought in heretofore; what then a new lump, must thou not stand in the watch then? What I say unto one I say unto all, saith Christ, watch, truly, it is a good thing to keep the watch of the Lord, least there be an entering into the temptation; but the Fan that is in his hand must be known that the Flore may be purged; then take heed lest the Enemy enter again, for if he do, he will make bad work, if thou entertain him, although he will come with fair pretences, as he did to Eve, who saw 'twas good for food, yet it brought death with it: All this is spoken for this end onely, that Christ Jesus the true Saviour who is appointed of God for this work for Redemption, might have the Rule and Government of the heart of Man, and rule there whose right he is; and knowing the Lord to be pure and holy, and that tis sin now as in the days past that will separate between any man or men and the living God, for he is no respecter of persons, and he that defiles the Temple of God, him will God destroy; now well knowing this, is it not meet for those that love the Lord Jesus Christ in sincerity and truth, to watch one over another, least any be insnared by the enemy, and so captivated and lead into sin; are we not of God made so, he'll meet to support and strengthen one another in the power of our Lord Jesus Christ against the corrupt unclean ways of the World, and upon this ground do we meet together; that the order of God may be found amongst us; and if any be weak, to be a means to strengthen them; if any be poor, to set to the helping hand to relieve them, that the living God may take delight to manifest his pure presence amongst us; and this is and

hath been the ground and end of our meeting together, this I am a witness for the Lord in: and where we are so met together, when this man, who calls himself *Nathaniel Smith* came in amongst us, who was as a stranger, and not known otherwise then by face, and also reported to us that in the Country in time past he had known more then now: he now lived in, for it was evident enough he that runs might read it in the life of that Righteousness he was not as did appear by his own words. In the 11th page of his Book are these words: I thought by this meant, which is spoken, to get Preferment, and come to great credit, by which means I might get Patients: Now this is plain enough that he sought the world, and the glory thereof, and not that honour which is from God alone, which all the Holy men of God, and witnesses of Jesus Christ, through ages had their eyes fix upon, these lookt for a City whose builder and maker was God, there was another Spirit in them than the Spirit of this world, and when he saw he could not attain his end amongst us, viz. worldly preferment, then he begins to revile us to the City and Nation, that he may attain his end which was Preferment elsewhere, and he hath a large discourse of *Helkiah, Oxford* and himself, which a modest and sober man knew not how to rehearse what past between them, which doubtless remains as a blot and stain upon their names in this world: but this is to be observed, his reviling of *Helkiah* was not until the match with the woman could not be obtained: and when his new Friends at *London*, as he calls them, he cannot attain his ends by them, then all worse than nought: and for that of which he speaks of a Tryal before the new High Court of Justice, as he calls it, I shall give you a just and true Account thereof without much meeting with those things which he speaks, for they are all in the body of them a pack of lies in the general, and things which I never heard of before, notwithstanding I had been at the meeting and heard what was spoken there. Several of us being met for the ends spoken of before, viz. the Provision for the Poor, which is useful, necessary and good in its place, and agreeable to the Scripture of truth, and all sorts of people professing Christianity either less or more are found

found in the practice thereof, and without which we should be worse then the heathen; and also that every one that professeth the truth in the particular, live in that State and condition of life answerable unto what they profess, that no dishonour be to the holy Name of the Lord; and as we were together, in came this *Nathaniel Smith*, and a Bed being in the Chamber he went and laid himself down thereon, and to the best of my understanding slept there for several hours, which was very strange to my self, and others; and one above the rest, being offended with such a carriage, went to him and reprov'd him for it; and he being risen, he began to declare to us the difference that was between *Helkiah*, *Bradford* and himself, of which the most if not all of us were utterly ignorant thereof, and therefore were willing that *Helkiah* and himself might agree the matter between themselves, for I for my own part I was utterly unwilling to meddle or have to do with him, and speaking such words to him that I did not desire his company, for I had tasted of the trouble of it before, as I shall shew afterward, and moreover I think such words were spoken to him that it did appear he had been drinking more than was meet, and he did acknowledge that he had been drinking, to the best of my knowledge, most part of the forepart of the day; and it was said to him that we did not desire his company amongst us, for I was not ignorant that he came amongst us for another end than to walk in the fear of the Lord, and to be a strength to us therein; so then he went out of the Room, and when he was gone forth, he asked of some if we did forbid him all our Meetings, but it was answered no; but we did not desire his company, to hinder that work and service we were about; but certainly if ever he had tasted of the truth of God heretofore, even that little seemed to be utterly lost before he came to *London*: and this is a just and true account of his first trial and casting out from amongst us (as he calls it) so also I shall relate the truth and some of the matter in the second Trial (as he calls it) I think it might be three or four months after this first time when the friend whereof he speaks being in town, he comes again amongst us; who was met in the fear of the Lord for the end.

and spoken of before, for which we are not ashamed but joyce therein, and at this meeting renews the state of the matter in difference between *Helkiah Bradford* and himself, and nothing would serve the turn unless it might be so, it was asked him what he had to say against *Helkiah*, and those things in which *Helkiah* sinned against the Lord was spoken of and so published by times, abroad with aggravation but by all freinds denyed and judged for ever, for it hath no part in the truth, and *Helkiah* did judge and condemn them in himself, and in that he did condemn that which was evil, that was well done, but if he lye under the senses of that evil, and abstain from every appearance thereof we say there is mercy with the Lord that he may be feared, and fulness even plenteous redemption in Christ whereby the guilt and stain thereof may be taken away for ever, but in that part wherein *Nathaniel Smith* provoked *Helkiah* and was confederate with him in it, I do not know that either in word or otherwise he did in the least ap, ear to be sorry for it, and notwithstanding there was such a proceed amongst us by his means yet I do not know in the least that ever after he came to *London*; he was recorded or accounted as a Lover of the way of God; which without all controversie is pure and holy, and although it be but a small matter in which he mentions my name, yet it is necessary to say something in the matter because of that which depends on it, I was going from *Oldstreet, London*, to *Shoreditch*, and so to a meeting, and *Nathaniel Smith* meeting me whom to my best remembrance I never spoke to above twice before, and at this time he speaking to me and I not willing to stay, he returned with me and was very willing to utter his mind to me, and I unwilling to hear him because of that which I was going about: but his earnestness many times put a stop to my going, for he would often take me by the sleeve and so stay me, but the sum of the matter which he would have me to believe was, that he was called by the Lord to that ir ployment to administer Physick, or to be a Doctor, and in all his discourse I had some degree of a sence of what the man in ended by it, but in short this was the sum of it, he could in no wise perswade me to believe that he was ever called of the Lord to that imployment,

but



but rather his own greedy desire of riches and honour in this World, and instead of gaining me to believe what he said he had from the Lord, that I might have furthered his practice in his new Trade, I clearly gave him the sence of my mind that the living God never called him to it, by the which means he became my enemy ever afterward and at this meeting which he calls his second Tryal, was it made manifest for he had in former time said to *Helkiah*, he had so amazed and puzzled *John Bonville* that he could not find his way, and now it being related by *Helkiah* it was asked of him if it were true, and he did acknowledge it, and it was said it was well done, and also if he should so do when he had discoursed with any sober man, and could not get their minds to incline to what he said if this were known, what sober man wou'd converse with him, and so he was laboured withal; that he might see that such practices were not good but to be condemned and he would have gone to something else, but it was desired that he might see the evil of it; but on a sudden he rose up and went his way, and to the best of my knowledge I never saw him more. Now this was the two tryals as he calls it before a new high court of Justice, and since this is true which I have written of it, how doth this answer to what is declared in his book, both of his tryals, and also of the high court which he hath proclaimed let the wise and sober in heart judge, for I do testify that at this second meeting, which he calls his Tryal, there was not one word written about him or any word spoken to him to depart, but himself voluntarily goes from amongst us: in the 19 page are these words, *Now I have leisure time betwixt my Tryalls I will speak something concerning the manner of their Convent least any should think I had not seen it and that it was an invention of my own, so term it so and that there was no such thing amongst them for they are a people that deny all such things; therefore some may suppose that this was spoken out of envy and malice, but those that think so, I leave them to their own mistakes and appeal to that great Divine Power to judge between them and me. I have rehearsed this passage in his book for this reason because therein he did appeal to that great divine power to judge between them* and

and him as in the matter whereof he hath been treating: is as much as I have been at that meeting several times, and as I have already said our meeting being only for the provision of the poor, and also to exhort one another that each of us be found in life and conversation answerable unto what we profess: that no one amongst us be a dishonour to the truth of the living God, but that all uprighteousness for ever be judged out from amongst us: the pure, living holy God may dwell in and amongst us, which is the joy of all those that love his holy Name, and if any walk contrary unto the pure way of God do any think that there are not bowels of Love in and amongst us to reprove and admonish such undoubtedly the Spiritual Jew who is circumcised in heart hath more of the operation of the spirit of the Lord in him, then the outward Jew had, and yet in the time of the Law it was accounted hating the Brother in the heart, not reprovng for sin as may be seen in the 19. of Leviticus the 17. *Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.* Now if his description of the Quakers Spiritual Court (as he calls it) be in the several branches and parts thereof the compaction and forgery of his own brain so a lye in the ground which I am a witness in the Truth is so, and he calling God to be a witness between us as to the truth of which he speaks, and it being false; I say, hath not the Lord answered his appeal, and given judgement in the matter between the Quakers and himself, by cutting him off by death before ever he saw the folly of his own heart, on the birth that was a lye in the ground brought forth: but it was left to another to hand it forth and to be as a Midwife to bring the uncircumcised birth into the World, page the 30. are these words, then George Fox commanded the Clark to write, *That whereas Nathaniel Smith hath spoken, evil of John Bruntson behind his back and with scorn, submit to him therefore he is not to have any communication with any man, or any man with him, this he was so record against us:* I instance this usage for this reason because he saith in the frontispiece of his book, and things of remark amongst those men are faithfully declared and related: Now whereas I being present at that time and meeting

I doe affirm that all and every passage of his sentence (as he calls it) at his second triall and every word and fillable of it is untrue then what wicked profane man in the whole world could call the divine power to witness in the matter between the *Quakers* and himself and not fear the hand of the living God to smite him for it when the whole matter whereof he speaks is a lye from first to last, I do not mention this passage to be a lye because there are nos more for all of it which he speaks offince he came to *London* of the *Quakers high Court of Justice* and what is acted in it I know not one passage of them true but what I have related before and yet how ready are many, to rejoyce in the coming forth of such a piece of folly and a lye as I think no man that were not in the spirit of envy and also drunk with the hope of preferment in the world, for amongst us it could not be had, for we are not of this world as to our hope but our conversation is in heaven, would ever have produced such a work as this which is testified against by one who loves the truth as it is in Iesus, and he is least to him who is the Judge of quick and dead, and they are without who loveth and maketh a lye.

And I the underscriber as an ear and eye witness to all the passages and transactions in what relates to the said *Nathaniel Smith* as passed in that which he calls *the spiritual court and his two trials* there I am made free to give my testimony to the truth and to relate nothing but what is truth, how that *John Boulton* he's declared nothing of what related to himself and the said *N. S.* but all things as they were spoken and done though we expected never to have heard any more of it, yet it is able to manifest the many lyes of the said *N. S.* Pamflet where he says that the clark was bid write that *N. S.* should be excommunicated and that we should have no society with him and that we command him to goe out of our meetings or such like, whereas there was none as bid write any thing nor did any write nor record any thing that related to *N. S.* for we were so far from owning him to be one of us, that we were not willing to meddle with his unclean words and actings not that we did wave him the first time, and after that we were shue of him, then he did insinuate himself by importunating to be heard, which being done and he being conscious to himself of burthening our meeting with his impertinencies, which was appointed for the better service of truth, he

of himself went away dissatisfied that we could not justify him in his extravagancies.

W. D.

I Have also met with another of the same kind with the former and is of the same spirit with *Nathaniel Smith* an apostate from the everlasting way and truth of God who calls her self *Elizabeth Atkinson*, who hath manifested her folly and unclean spirit in writing against the *Quakers* after a her self saith she had walked with them nine years, it is not my intent to meddle much with backsliders in heart who are filled with their own ways but to show a little of the folly and madness that is in them and it is still for the justifying of the principles of the *Quakers* who after fifteen years experience of the way and path which leads to God and to the knowledge of the heavenly father who is blessed for ever and what the backslider saith in opposition to the light the testimony of God in the hearts of them that love the strait way that leads to life who cannot be satisfied with any thing else but God in Christ making known himself to them for their everlasting comfort and salvation, I say the testimony of God stands sure and unalterable there is no variation no shadow of turning in the true Lord Jesus Christ whom John bare witness of who is the true light that lighteth every man that cometh into the world and he is the same yesterday and this day and for ever and blessed for ever be the holy name of the Lord that we come to rest on the rock that whosoever builds his house on when the winds blow and the storms come the house falls not because built on Christ who is the foundation of many generations, and we who love the true light are not given to change nor to be tost about with every wind of doctrine as them who draw back from the everlasting foundation of truth and righteousness he is but one but he is the chiefest of ten thousands not blemish in the beloved of the soul of them that have been purely kept by the mighty unchangeable sanctifying blessed power of the Lord our righteousness who is come to put an end to sin and bring in everlasting righteousness to our faith is not at all shaken neither are we at all moved, but I shall give some lists account of the ground why these drawers back to per-

dition come forth in printed papers with a rable of confusion, as those I know not one of them but have been warned and admonished (by them that love the Lord.) for their unfaithfulness and disorderly walking whereas their lives hath not answered that truth which they profess and they not yeilding to the unalterable way of life and holiness which they once seem'd to imbrace, but now are grown at liberty which we who live in the truth cannot entertain, but stand witnesses for the one pure and unalterable living way of our God for ever; and so they not harkening to reproof we stand witnesses for God against all such that do deny the truth in writing and printing against it which they have deemed in their ways and practises before & so offences doth come but we be to them by whom they come, and as some have already against the way of the Lord, who first went back from it, so it is expected that others also who love not the Lord Jesus in sincerity and truth, who in heart draw back from God these having also an occasion administered to them, will follow on in the same way yet still it remains, how beautiful, yea how amiable is the way of the Lord which ever was, and now is, and ever will remain unchangably, holy, and everlastingly pure and clean, and there is a woe to the world because of offences because it is an occasion to them to stumble at the blessed way of the Lord, blessed are all that continue and walk therein, because they find peace to their souls the peace of God that passeth understanding was never yet nor ever shall be found in an unholy way but the flesh would be at liberty, and they that walk after the flesh who ever they are they know condemnation because it leads from God into the pollutions of the World, but there is no condemnation to them that are in Christ Jesus who are led and guided by the holy Spirit, which leads in the path of life, so the time of seperation is come and coming more and more, I acknowledge many were convicted of the way of God, but are turned from it, the fear of the Lord is the beginning of true wisdom, and if they had continued there in a prosperity in the life of Christ, had they witnessed which is the portion of all those that abide in Christ the Living Vine, for they receive from him whereby they bring forth fruit to the Heavenly Father, their lot is fallen to them in a good place, O Lord let not my portion be with

them that draw back, but with them that Love Life and seek the way thereof to the end their way & path is as a shining light that shineth more and more unto the perfect day, what were those that brought up an evil report of the good Land were they not evil spies yet that was but of a Land flowing with Milk and Honey, in the outward what are those then that bring up an evil report on that Land, where every one in the particular ceases from their own labours and knows Christ came to work in them the will and the deed of his own good will and pleasure, so we cannot quit our hope in the Living God which blessed be his name, reacheth within the veil, and the time is come that the Lord *maketh his to lie down in green pastures and also leadeth by the still waters, whereby they are refreshed* and if any should ask us that question will ye also go away there is an answer ready at hand, *whether shall we go we are come to Christ, who hath the word of Eternal Life,* and the soul is fixt and satisfied therein for ever, and so I shall proceed to mention two or three passages in her paper, that so light may spring up for every deed must be brought unto the Light, and he that doth Truth cometh to the Light that his deeds may be made manifest that they are wrought in God, *John 3. 21.* In the Epistle to the courteous Reader (as is there exprest) and if he should question why she had walked so long amongst them as nine years and now declare against their principles and practice (I had an answer in my heart) it was because in that space of time, although she might stand in the profession, *Mark*, yet she was not faithful to the measure of the Grace of God, which did appear to her (and doth to all men) in which grace, the salvation is, for if she followed Christ in the Regeneration she should have been with him in his Glory and have had fellowship with them that walk in the Light, and come to partake of that blood that cleanseth from all sin, but rather cast the grace of God behind her back, which is Our Teacher I mean, all those who answer the will and mind of the Lord to mortifie the deeds of the body by the spirit. but let this be taken notice of where it is said in the same Epistle, then they preached we had a light within us that shewed us good and evil. and that I knew was in me, thus the backslider declares not against the principles of the *Quakers*, but bears witness to the truth, although against her will *Balaam* like who had a mind to curse



curse *Israel* but by the over-ruing power of the Lord was contrain-  
 ed to bless (but how is this become a mistery to the World & also to  
 them that once profest themselves to be of us, but now are gone out  
 from us) that the Grace of God that hath appeared unto all men and  
 was in days past and still is the Saints Teacher and doth teach all that  
 are taught by it that denying ungodliness and worldly Lusts we  
 should live soberly and Godly in this present world, how is it that  
 they deny this grace that it doth not lead out of sin. I do witness  
 for the Lord to the praise of his holy Name, that the Grace of God  
 that doth appear unto all men, as men believe in it and are joynd to  
 it, it is against all sin and leads out of it to the pure everlasting God,  
 from whence the Grace came for every good and perfect gift comes  
 down from above, and Grace is the gift of God and so let God have  
 the Glory of it for ever, do all of us who are Gods peculiar people are  
 saved by Grace, and not by our own works, for we cannot but exalt  
 and magnifie the Grace of God for ever, because our everlasting  
 blessedness is in it and by it and therefore we deny our own works,  
 and with full purpose and consent of heart, cleave to Jesus Christ a-  
 lone who hath appeared by his Light Grace and Spirit in our hearts  
 to save us from our sins and also to present us to his Heavenly Father  
 in himself without spot so we do not feed on the Tree of Knowledge  
 for Knowledge puffeth up, but we do certainly come to know a mea-  
 sure of Life from Christ of that Heavenly pure life in which we have a-  
 nity with Christ Jesus who is our head, in the beginning of her book  
 page the first (she saith) ye people called *Quakers* of a truth God hath  
 called you out of the broad way of wickedness, and many jewels  
 were you adorned with, *Mark* here is another Testimony *Balaam*  
 like for the Truth and these who abide in it, if God hath called us out  
 of the broad way of wickedness and after our coming out of it God  
 adorned us with many jewels, by the confession of the Adversary and  
 those jewels I understand to be the graces of the Spirit of the Son of  
 God then without all doubt and controversie it is good to abide  
 with Christ, and in him into whom are all the Treasures of Wisdom  
 and Knowledge, and he doth adorn the hearts and souls of his faith-  
 ful ones with the pure vertues of his own Life that come from him  
 and so we cannot gad abroad to change our ways, but hope to the  
 end

end to be kept by the mighty power of God through Faith to Salvation for without the preservation of Gods power we cannot stand but should first go one from truth in the particular and then write against it in general, and we do say that God hath only called us to a habitation of rest but blessed be his Name for ever, he hath brought us into it, there remains a rest for the people of God, and we that believe enter in whom there is another spirit found than in the false spies that brought upon an evil report of the good Land, but they all perished in the wilderness and for the wickedness that they would charge the *Quakers* withal, it is amongst them whom they that have kept their integrity to the Lord, and stand against all those that either in principle or practice go from the pure way of the Lord, on the principle that leads in it, so we look that those that estrange themselves and go from the measure of Gods Grace which is the Saints Teacher, it is to be expected that their hearts mouths and pens will bear work to declare against the blessed way of the Lord, I call it so my Soul says Amen to it, because in the pure light is Christ known he reveals himself in the pure Light to the full satisfaction of that soul that in days past have hungered and thirsted after righteousness but now are come to him which is the second *Adam*, who is known to be a quickning spirit, and a restorer of that which was left in the first *Adam*, and so by him is the branch made up and so God was in Christ reconciling and he is so, and blessed be God we are saved by his Life.

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THE END.

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